

Slavery
is sustained by the
purchase
of its productions.

THE SLAVE;

HIS WRONGS, AND THEIR REMEDY.

If there were
no consumers of
slave-produce,
there would be no
slaves.

No. 30.

JUNE, 1853.

[ONE HALFPENNY.]

THE COTTON BALE IS THE BULWARK OF SLAVERY.

BY PROFESSOR STOWE.

UNTIL the time that cotton became an article of export, there was not a word said in defence of slavery, as far as I know, in the United States. But cotton became a most valuable article of export. This subject, in one form or another, became intimately associated with the commercial affairs of the whole country. The northern manufacturers were intimately connected with this cotton trade, and more than two thirds raised in the United States has been sold in Great Britain; and it is this cotton trade that supports the whole system: that, you may rely upon. The cultivation of sugar and rice, so far as the United States are concerned, is almost nothing: it is nothing, comparatively, towards supporting the system. It is all supported by this cotton trade; and within two days, I have seen an article, written with great vigour, in the *Charlestown Mercury*, a southern paper of great influence, saying that the slaveholders are being isolated, by the force of public opinion, from the rest of the world. They are beginning to be regarded as inhuman tyrants, and the slaves the victims of their cruelty. "But," said the writer, "just so long as you take our cotton, we shall have our slaves." Now, you are just as much involved in this matter as we are; and if you have no other right to speak on the subject, you have a right to speak from being yourselves very active participators in this matter. I don't know how to get along in the United States without slave-grown cotton. You have a great deal of feeling on the subject, honourable and generous feeling, I know, and earnest, philanthropic, Christian feeling; but, if you have nothing to do, that feeling will all evaporate, and leave an apathy behind. Now, here is something to be done: it may be a small beginning, but, as you go forward, Providence will develop other plans, and you will see more than you do now, the more that you are doing. I am happy to see that a beginning has been made, and Providence from afar has met these developements of feeling already. There are indications that a way has been opened in Providence that this feeling can be met. Within the last few years, the Chinese have begun to emigrate to the western parts of the United States. They will maintain themselves on small wages; and wherever they

come into actual competition with slave-labour, their labour is altogether cheaper: slave-labour cannot compete with it. Very many of the slaveholders have spoken of this thing as a very remarkable indication.—*Professor Stowe at the Anniversary of the Congregation Union, New Broad Street Chapel, London, 13th of May, 1853.*

A SLAVE AUCTION IN VIRGINIA.

(Continued.)

I must say that the slaves did not display as much feeling as I had expected, as a general thing; but there was *one* noble exception, God bless her! and save her, too! as I hope He will in some way; for, if He does not interpose, there were no men there that would.

She was a fine-looking woman, about 25 years old, with three *beautiful* children. Her children, as well as herself, were neatly dressed. She attracted my attention at once on entering the room, and I took my stand near her to learn her answers to the various questions put to her by the traders. One of these traders asked her, what was the matter with her eyes? Wiping away the tears, she replied, "I s'pose I have been crying." "Why do you cry?" "Because I have left my man behind, and his master won't let him come along." "Oh, if I buy you, I will furnish you with a better husband (or man, as you call him), than your old one." "I don't want any *better*, and I won't have any *other* as long as he lives." "Oh, but you will, though, if I buy you." "*No, massa, God helping me, I never will.*"

Did Mrs. Stowe exaggerate the *spirit* in the slave? No, no. I saw "Cassie's" character in this woman fully and fairly sticking out. Her answers to other inquiries, put by another man, were quite as "liberty loving" as these indicated. The most indecent questions were put to her; all of which, after a little hesitation, she answered.

[In reply to a coarse allusion to a future family, she said,] "*No, massa: I never have any more, and I sorry I got these.*"

Just before she was put up, I left the room; for I am sure I could not have stood the scene, and I should have betrayed myself.

A scene occurred in this last room which "may yet be heard from." Just before the sale commenced, a young, well-dressed gentleman entered the room, and, placing himself in one corner of it, began to take a sketch, and had

proceeded quite far before he was noticed by any one but myself: at last he attracted the attention of some of the bystanders, until full twenty or more were looking over his shoulder. They all seemed pleased with what he was doing, so long as the sketch was a mere outline; but as he began to finish up the picture, and form his groups of figures, they began to see what he was about, and then some one went up privately to the auctioneer (who had, by this time, got one or two sold), and informed him what the man was doing. He came down from the stand, went and overlooked what was doing for the moment, and saw himself "written down for perhaps the first time in his life." He inquired of the man what he was doing. The reply was, "I do not know that I am bound to answer your inquiry." Mr. Auctioneer took his stand again, but was evidently so enraged that he could not go on; for, by this time, the whole company was aware of what was being done; and while some proclaimed, with a *loud oath*, that the likeness was "most splendid," others were for "footing him." The artist took the hint, however, without the kick, and left the room. But now we had a specimen of southern bravery. They were all sure that he was an abolitionist, and they all wanted to lend a "foot" to kick him; while one small gentleman said he would pay twenty-five dollars to hire a negro to do it. The excitement soon passed over, not, however, without leaving on my mind the truth of the maxim, that "He who fights and runs away, may live to fight another day."

But I cannot go further. This subject grows on my hands; and if I should only say half what I think and feel just at this time, I should tire your patience. I am *chock full*, and shall reserve the overflow until I see you. But think me not untruthful from this unavoidable excitement. I don't tell half the truth. I have said nothing of the brutality of the audiences I saw at four of these auctions. I tell you, for a truth, that I saw full one hundred Legrees, and even worse than he.

These auctions are held daily; and they pay each other the courtesy to wait for each other, so that the second does not begin until the first has concluded, and so on to the last. The auctioneer of the second is on hand at the first auction to announce, "Gentlemen, the sale of a few fine, field hands, including the usual assortment of boys, girls, &c., &c., will now take place on the corner above, to which your attention is directed." Suiting the action to the word, he leaves, followed by the whole audience, myself included, to his own store; and so on until four sales have been held. The usual "Wall-st. honesty" is observed in the sales: if not sold, the auctioneer announces, "Withdrawn, gentlemen."

If, this morning, I had been possessed of the wealth of W. B. Astor, I should have laid out

some money in "stock." That would have eased my conscience, if it had not paid a good interest. Let this be my conclusion: If God spares me my reason and my conscience, I never will vote for a pro-slavery man. From this time forth, I promise and declare that I am *bound* for the *fight*. "Freedom or Death!" shall be the "watchword and the cry." (Of course, I only adopt the *spirit* of the quotation, and don't mean to do any such foolish thing as to kill myself, or allow slavery to do it, but to make all reasonable sacrifices in the cause of "truth, right, and humanity.") Keep this declaration: *preserve it*, and, when you see me violate its spirit, like a guardian angel appear to me, reminding me of the vows I now take upon myself.—*Correspondent of the New York Tribune.*

LIBERTY BARTERED FOR MURDER.

ABOUT a year and a half ago, Rachel Parker, a free, coloured girl of Pennsylvania, was kidnapped and carried to Baltimore, and returned there as a slave. Joseph C. Miller interested himself in her behalf, and followed her to Baltimore, and instituted proceedings for her release; and on his return he was murdered by the kidnappers. Rachel Parker was, in the course of time, declared free by a legal investigation; yet she was not allowed to return. Her kidnappers had been indicted in the courts of Pennsylvania, for kidnapping; but no investigation for the murder was allowed in Maryland, though undertaken by the Executive of Pennsylvania. The whole matter has, however, been settled by a compromise; and a perfect illustration it is of all compromises between liberty and slavery. The girl, Rachel Parker, *declared free by the Court in Baltimore*, is allowed to return home on condition that all legal proceedings against her kidnappers and the murderers shall be given up. The Governor of Pennsylvania acquiesces, of course, and glories in the settlement of the matter by compromise.—*Chicago Times.*

NEWS FROM THE UNDERGROUND RAILROAD.

DURING the last ten days, we have had the pleasure of greeting no less than eight fugitives at Windsor, just from the southern prison-house, among whom was an old man over 60 years of age, who walked all the way from North Carolina, with a heavy knapsack on his back, to Canada. This number represents the States of Arkansas, Missouri, North Carolina, and the District of Columbia: they represent both sexes and all ages.—*Voice of Freedom.*

A MISSIONARY NEGRESS.

A LETTER from Stuttgart, Wurtemberg, of Nov. 11th, 1852, says:—"A young black woman from Africa, named Pauline Fatime, who for some

years was servant in the house of Baron de Mül-ler, has been charged, by the Protestant Mission-ary Society of Basle, to propagate Christianity amongst the black women in Egypt. It is said that she is the first negro woman to whom such a mission has been entrusted."—*Pennsylvania Freeman*.

MRS. STOWE IN BIRMINGHAM.

SHAKSPEARE, whose birthplace has just been visited by the author of "Uncle Tom's Cabin," exclaims,

O, Place and Greatness! millions of sharp eyes
Are stuck upon thee!

So poor Mrs. Stowe is now finding. She has made herself a place in the world's eye, has achieved greatness, and, visiting the land which gave her country its language, is made a lion against her will. "Dear Friend Sturge," her husband imploringly wrote, on the eve of their arrival in Birmingham, "we are altogether worn out and exhausted. Pray receive us quietly to your hospitality, and, in the morning, let us depart secretly to some little town." Vain prayer! Mr. Sturge did his best. The appearance of the strangers in public meeting, which was solicited, was averted. But they could not be bottled up entirely. They were indulged with a snug pilgrimage to Warwick, Leamington, and Shakspeare's "little town," but were also constrained to meet some hundred and thirty ladies and gentlemen under Mr. Sturge's hospitable roof at Edgbaston. On this occasion, the free-labour movement was brought under their consideration. Professor Stowe, the husband of our distinguished visitor, then said:—

MY FRIENDS: I have, for many years, been pondering on what we could do to be effective on the subject of slavery, seeing that so much of the government of the United States is in the hands of the slaveholders themselves. Now, there appears to be only two ways: either the slaveholders must give up their slaves and emancipate them entirely, or there must be a bloody conflict. Now, nobody wants to see a bloody conflict. This is not to be thought of. At the same time, it must be remembered that we have tried numberless appeals, the system has been admitted to be wrong, but all we do, and all that has been done, seems to produce no permanent influence. The great evil is this—the encouragement of the produce of slave-labour, especially as regards the article of cotton. The slave-labour employed in the production of sugar is limited as compared with cotton; and Great Britain supports the system by taking two thirds of the slave-grown cotton. Before this cotton culture had progressed to the extent it has now reached, the amount of slave-labour was comparatively limited. Its strength has been added to enormously, and solely for the production of this cotton. It has been ascertained, satisfactorily, that cotton can be as profitably produced by free as by slave-labour, bearing in view that the average price of a slave is from 800 to 2500 dollars. Now suppose, instead of (say) one hundred slaves to stock a large cotton plantation, there are a number of small farms, there can be no doubt that free-labour

could compete with slave-labour. This plan might, under any circumstances, be tried on the borders of the slave-holding States. There can be no doubt that experiment would be successful. Free-labour fairly maintaining its growth with slave-labour, this system would progress even though it did so slowly. In the meantime, it is the duty of every one to abstain from using any slave-grown produce as much as possible. By so doing, every year would add to this movement. By this agency, and by this abstinence from the slave-grown produce, it would be further effectual in showing the slaveholders they were in earnest.

Professor Stowe, after some conversation, summed up the views of himself and his companions (Mrs. Stowe and her brother, the Rev. Charles Beecher):—

1. That all innocent human beings are entitled to personal liberty without delay.

2. That if compensation to the slave-owner for the loss of his slaves be in any case allowed, it should not be on the ground of a right to hold his fellow-man as property, but on account of the participation of the whole country in the guilt of slavery by its direct sanction of the system, or for the purpose of relieving immediate suffering, without at all raising the question of right.

3. That it is the duty of all who entertain these views to use every legitimate means for the abolition of slavery throughout the world.

4. That it is especially important that they should clear themselves from any participation in the guilt of slavery, by abstaining, as far as possible, from the use of slave-grown produce.

Mr. Sturge closed the *conversazione* with a few words on the importance of swelling the "Tribute to Mrs. Stowe," for anti-slavery purposes, to the utmost extent.

Mrs. Stowe and her friends have since met a distinguished company at Stafford House, the London residence of the Duke and Duchess of Sutherland. Several Cabinet Ministers were present, to do homage to the author of "Uncle Tom."—*Gateshead Observer*, May 14, 1853.

THE SANDWICH ISLANDS TEACHING CHRISTIAN AMERICA.

PRIZE ESSAY. For the best essay on the following subject:—*American Slavery a formidable Obstacle to the Conversion of the World.*

The church at Lahaina, Sandwich Islands, have forwarded to the Executive Committee of the American and Foreign Anti-slavery Society, one hundred dollars for the purpose of publishing a prize tract on the above subject. The Hon. Wm. Jay, Rev. G. W. Perkins, and Rev. Dr. Pennington, have consented to act in examining and adjudicating the prize. The tract must not exceed 24 pp. 12mo., leaded. The articles should be sent to Lewis Tappan, Corresponding Secretary, 48, Beekman Street, New York, postpaid, as early as the first of August, 1853; each one being accompanied with a sealed envelope containing the address of the author.—*Penn. Freeman*.

PLEA FOR THE FUGITIVE.

[We are glad to see our Church of England friends rousing themselves to exertion in the cause of the negro. Though it is some little time since the following address was first issued, its contents are important, and we have much pleasure in laying it before our readers, especially commending it to the attention and sympathy of those who diligently labour for the spread of evangelical truth, but have not hitherto made the negro's cause their own.]

Half a million of British women have signed their names to the address recently presented to America through Mrs. Stowe. O, that one thousandth part of these may earnestly and practically follow up the subject !]

FREE COLOURED POPULATION IN CANADA.

It was urged, in some instances, on the promoters of the Address to the Women of the United States for the Abolition of Slavery, that their movement had not a practical character, and that it was deficient in real effort and self-denial.

The present appeal is open to no such reply. We take the liberty to lay before you the state of the people of colour in her Majesty's Canadian possessions, and entreat you to co-operate in an immediate and extensive plan to raise their moral and social condition.

Their number, we believe, may be estimated at above 25,000, consisting almost entirely of fugitive slaves, and increasing at the rate of, at least, 2000 every year. They are in the lowest state of ignorance of religion, and even of secular knowledge; and, according to accounts that have been received, utterly neglected by all around them, and, though permitted to live in freedom, to a great extent it is to be feared, as much the victims of popular prejudices as their brethren in Boston or New York.*

Yet, all experience in the West Indies and in the southern States of America, proves them to be a docile, affectionate, and reclaimable race. They are our brethren in the sight of God, and our brethren, too, as living under the same government. The obligation to make great exertions in their behalf, surely, is manifest; and we cannot believe that there are any, to whom we appeal, who will not joyfully and fruitfully acknowledge the responsibility.

It is proposed to form a branch of "The Colonial Church and School Society" to be specially assigned to the work of evangelizing the coloured settlers. The undertaking will require the establishment of three schools, with a master and a mistress for each, and two European clerical agents, who shall itinerate as missionaries among the people, and preach to them the "word of life."

Funds to the extent of £1500. or £2000. in the first year, and from £1000. to £1500. in subsequent years, will be adequate to the pur-

* We think this part of the statement is not literally correct, having good reason to believe that the coloured race have many warm and efficient friends in Canada.—
EDITORS OF "THE SLAVE."

pose. It is a small demand for so great a result.

We invite and earnestly entreat your co-operation, in full faith that the blessing of God will rest on a work begun in such a spirit and for such an end.

SHAFTESBURY.

EDWARD BUXTON.

CARLISLE.

ARTHUR KINNAIRD.

March, 1853.

*Donations and Subscriptions will be received by
Hon. Mrs. A. Kinnaird, 35, Hyde Park
Gardens, London.*

AMERICAN FREE-LABOUR COTTON.

"I THINK it is a very important question, just now, for the English people to examine into—how far the immense commercial capital of England is sustaining American slavery by stimulating the production of cotton by slave-labour. Discrimination can, even now, be favourably made by purchasing free cotton: it is grown in large quantities in several States, and needs only the demand and means to purchase it as a separate article. Unless it is especially ordered, no one will take the pains to keep it distinct from other cotton; but we know that it can be had of good quality, and at the market price of other cotton; and it is our impression, that, if a preference were given to it, the production of it would soon increase.

"It is my opinion, if some of your merchants and manufacturers would order it, in time to give notice to the southern agents to have it brought to market separate, a large quantity could be had. Our Free-produce Association have had the matter frequently before them, and have come to this conclusion."—*Private Letter from America, dated 2nd mo. 13, 1853.*

"TARIFF OF CONSCIENCE."

TRACT No. XI. of the "Newcastle Series." 16 pages 12mo. Cash, London; W. S. Pringle, Newcastle.

The design of this tract is to present, in a portable form and in the style of a dialogue, a reply to the various objections which have been raised against the Free-labour Movement. Many thousand copies have been already disposed of, and the present edition is brought out to meet the still existing demand.

Communications for the Editors may be addressed to No. 45, Westmoreland Terrace, Newcastle-on-Tyne.

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THE FREE-LABOUR MOVEMENT.

WE are, in many respects, very much cheered with the present aspect of the Free-labour Movement. Multitudes of thoughtful and intelligent minds are decisively coming to the conclusion that the disuse of slave-produce should necessarily accompany every protest against the iniquity of slavery; and that, if we complacently use that produce, we are making ourselves accessory to the slaveholder's guilt. We regret to say that the supply of free goods is still very limited; but if the existing interest increases, and a conscientious demand is extensively made for them, we shall, ere long, find that, as a mere matter of commercial speculation, it will be expedient for this demand to be met. Moreover, we rejoice to assure our friends that there are various manufacturers prepared to labour heartily in the cause, as soon as they find that the extra pains-taking that the free goods require is likely to be rewarded by a steady purchase. We were, a few days ago, at the little free-labour dépôt, in London, kindly carried on by Mrs. Inglis. It is shortly to be removed to larger premises, almost close to the office of the League of Brotherhood, Broad Street Buildings. Mrs. Inglis's prominent object is to keep a supply of genuine free goods for the use of Elihu Burritt's "Olive Leaf Circles;" but her dépôt is open to all who like to resort to it, and she will answer enquiries, and be glad to supply goods to any part of the kingdom from whence an order may be sent to her.

She has already a few prints; very pretty coloured muslins; white checked do.; dimity; white and grey calicoes, &c. We believe that Mrs. Inglis will cheerfully supply patterns, and inform distant friends where articles similar to her own may be procured. As her little establishment is in its infancy, we would respectfully suggest that a few postage stamps, to cover the expense of sending patterns, should accompany applications requesting them. Mrs. Inglis's acknowledged nice taste will be of very great advantage to the cause. It must be candidly confessed, that free-labour goods have not, hitherto, been noted for the elegance of their patterns. Let the past be forgotten; or, if remembered, let it only be in contrast to what, we trust, will, ere long, be a characteristic of free-labour prints and muslins.

The quality of the cotton that has to be used for these goods is unavoidably a more difficult

matter to deal with. The manufacturers have to take what there is in the market, and this is occasionally a little too coarse, or a little too fine and tender for their purposes. All this will be surmounted as a larger supply of free-labour cotton comes in. We must, in the meantime, beseech our friends to bear with the temporary inconvenience, if, occasionally, the texture of the free fabrics should not entirely come up to their wishes. We believe that there will not be much to complain of; but we wish them to understand the cause, if they should find any ground of complaint. Thus far we have been a good deal dependant on Egyptian cotton: it comes in very usefully, but is not so strong in staple as the American. We still lean to making a vigorous effort for obtaining free cotton from the UNITED STATES. It has long been our conviction that a specific demand, of this character, would have a most healthful effect upon the whole question. Right gladly would we correspond even with the slaveholders themselves upon this important subject: right joyful would it be for those slaveholders to recognise that there is, at least, a little body of abolitionists in England who desire to keep their own hands free from all connection with the accursed system.

We rejoice to hear that the excellent Archbishop Whately is with us in the free-labour cause, and that there is a fair prospect of some of the Protestant clergy of Ireland also taking it up. Many in their flocks will be sure to tread in the footsteps of their pastors. Even now there are delightful symptoms of an increasing interest in the subject in various parts of Ireland.

Elihu Burritt's pledge is already before the public, in his *Bond of Brotherhood*. Another devoted friend to the cause is putting forth a still more stringent one, in which he proposes that ten thousand families shall altogether abstain from slave-produce. The veteran leader of the corn-law agitation, Colonel Thompson, is nobly proclaiming his conviction, that free-trade principles by no means involve a purchasing in the "thief market," even if that be occasionally the cheapest.

We wish, also, to direct the particular attention of our readers to the Carlisle ginghams. They are now ready, and may be obtained by application to the "Cumberland Co-operative Free-labour Gingham Company, Irish Dam-side,

Carlisle." Several of these gingham are neat and pretty, and the quality of many of them is fine and delicate: the colours are believed to be fast.

If the friends of the cause wish any alteration in the patterns, this will be attended to as far as practicable. The working men who weave these gingham are becoming much interested in the free-labour cause, and would like, if practicable, to obtain their cotton from the small estates of the non-slaveholders in the United States of America. Very probably, the New York Free-produce Association may assist them in this matter, as it is endeavouring to make arrangements for sending an increased supply of this cotton to England.

ACKNOWLEDGEMENT OF A GEORGIA PLANTER.

THE *New York Journal of Commerce* remarks on the scarcity of labour at the South. We, yesterday, conversed with a southern planter, from the northern part of Georgia, who has come in here to engage men to work on his plantation: he has commenced harvesting, and requires additional help; but the enhanced value of slaves since the abolition agitation, places it beyond his ability to purchase a large supply, and white labour can be employed more economically than that of hired slaves.—*Times*, June 21, 1853.

NO FREE-TRADE IN SLAVE-PRODUCE!

BY A VETERAN FREE-TRADER.
To the Editor of the "Slave."

SIR:—At the meeting at Exeter Hall on the 16th of May, I was anxious to have assisted our American friends on two subjects which they had brought before the meeting as of importance; and on one of which, I have something like the claim of old connexion, to have a useful voice.

The first (on which I certainly have none but an amicable right to attempt supporting Professors of Theology), was to point out the very intimate relation between the arguments represented to be derived from Scripture in support of "the peculiar institution," and what might be advanced, word for word, in support of cannibalism. Nothing is more certain than that the practice is nowhere spoken against, by name, in Scripture. There are moreover, precise directions to Christians to eat whatsoever is sold in the shambles, and to obey all ordinances of man for the Lord's sake; so that if we fell in with a country, like some described, whether truly or not, by ancient travellers, where one of the ordinances of man was that human ribs and joints should be hung up for sale in the shambles, we should, by this reasoning, be bound to take and eat. I confess I cannot see the difference between the arguments.

The other, on which I perhaps speak with something more like authority, was to call the attention of friends to the fact, that the Americans, by their mouth-pieces heard on the occasion referred to, have traced the growth and maintenance of slavery in America, to the English demand for slave-grown cotton. They have earthed the fox in this hole. My wish therefore was to have pointed out, for use by those whom it may concern, that the principle of free-trade, so victoriously carried and now beyond all chance of reversal, is that wherever goods are not bought in the cheapest market, there is in the aggregate a clear loss to the amount of the difference of price. But does this make it necessary or advisable, that we buy our handkerchiefs in the "thief-bazaar"? Why do we not? It is as plain as case can be, that we thereby give up and lose all we might save by resorting to the mart in "Field-lane." But we avow, confess, court, and submit to this loss and difference, for the simple reason, that we will not encourage thieves.

Therefore it was, that if the occasion had been favourable, I wished to have impressed on friends, the necessity of being prepared at once to make a firm and open stand against the principle which will be sure to be advanced, that to buy thief-cotton, is an essential part of free-trade. I would have urged them to use no hypocrisy, stoop to no subterfuge, talk no nonsense about the benefit to anybody who may be the accidental gainers by the honest process; but plant the foot boldly on the ground, that "Field-lane" is not free-trade, and they will not deal with "Field-lane." Is not there something missed out, in the application of free-trade to "Field-lane?" Was not there something that was *not* free,—to wit, the losers by the robbery?

I feel anxious for the opportunity of clearly stating the above; because when men, not longer or closer students of the principles of free-trade than myself, stand up to maintain the contrary inferences, they will be heard with a reverence approaching to idolatry. Perhaps, too, our American friends may see in it something which they can turn to account.

I remain, Sir, yours, very sincerely,
T. PERRONET THOMPSON.

Blackheath, 17th May, 1853.

CONTINUED ESCAPE OF FUGITIVES.

THE *Alton Telegraph* (Illinois) says, slaves are running away from Missouri, at the present time, in battalions. Three belonging to Mr. Meek, of Weston, ran away on Wednesday last, two of whom were afterwards apprehended; they were making for the plains. Fifteen made a stampede from Ray County, the week before, and took the line of march for Iowa. Several were captured in Grundy County, but the larger number made

good their escape. It would be a glorious thing for Missouri if all her slaves would take it into their heads to run away. If she only knew it, they are one of the greatest drawbacks to her advancement and prosperity.—*Times*, June 21, 1853.

"A GANG of deputised slave-catchers visited Columbia, a few days since, to arrest, as slaves, three men residing there; but the tale-telling winds whispered their errand, and an express train on the under-ground railroad saved them all further effort, and left them, as their reward, the pleasant privilege of undisturbed reflection upon their business and success.

NO FICTION.

ONE of our exchanges states that a man in Louisville, Ky., recently tied up a negro girl, about fifteen years of age, and cowed her in a most shameful and brutal manner. Two cowhides were worn out over her back.—*Pennsylvania Freeman*.

SCHOOLS FOR COLOURED CHILDREN IN OHIO.

THE Legislature of Ohio, at its late session, so amended the School Bill as to allow for the education of the coloured children of that State. It establishes schools for them in every township where fifteen children live who can attend.—*N. Y. Evangelist*.

DEATH OF MARY EDMUNDSON.

Oberlin, May 21, 1853.

ON Thursday evening of this week, I attended the funeral of Miss Mary Edmundson, at the church in this place. President Finney preached the funeral sermon. The associations connected with the occasion rendered it deeply solemn. She was a coloured girl, and the same whose past and painful history, together with that of her father's family, is recorded in the sixth chapter of the "Key to Uncle Tom's Cabin." Your readers will, perhaps, generally recollect it. She and her sister were among the unfortunate company that attempted to make their escape from Washington City on the Pearl, but were retaken and sold to the slavetrader, carried to New Orleans, and then back again to Alexandria, where, thanks to the noble efforts of Rev. Henry Ward Beecher, in raising funds to purchase them, at the solicitation of their poor, old, sorrow-stricken father, they were reclaimed.

Mrs. Stowe sent the two sisters to this place, last summer, for the purpose of having them educated. They have been here ever since, living in Professor Cowles' family. After Mary was taken sick, word was sent to her parents; and the father (whose life has been one of continual sorrow) came out in time to see his child die. Before, he had seen her in the hands of the trader,

her heart crushed and bleeding as she was unfeelingly forced from his sight; now, "He came," in the expressive language of President Finney, "to see her off to heaven."

I have seldom had my feelings more deeply moved, or my indignation more thoroughly aroused against the awful sin of slavery, than as I sat in the church, on last Thursday evening, and contemplated the sorrowful spectacle and painful history of the aged father and sorrowing sister, then about to follow the long-afflicted and sorely-tried one to the grave.

What gave additional point to the occasion, was the fact, that a letter had been received the evening before Mary's death, bringing the sad intelligence that a brother had just been sold into the hopeless bondage of the far South. The letter was read in the presence of the dying girl immediately on its being opened, and before its sad message was known to the reader. It was a thorn that deeply pierced her heart. Her anguish is said to have been intense. Slavery had blighted and cursed her while living, and now it came in its hideousness to mock and agonise her when dying.

Poor girl! Her life has been one of terrible gloom. But, notwithstanding all the infernal abuses slavery has heaped upon her; notwithstanding its ceaseless efforts to crush her body and damn her soul, *she died a Christian*. Though a professedly free government allowed her body to be trampled in the dust, JESUS was the friend of her spirit.

As I witnessed the deep and almost overpowering agony of poor old Paul, the father, and Emeline, her sister, as their minds seemed compelled to gather up all their life-long sorrow and unite it with their present bereavement, I felt like crying out, from the bottom of my soul, Oh, God! how long shall the mighty weight and curse of slavery crush and tear into bleeding *strings* the hearts of the poor! How long will civilised men, aye, more, men who *profess to be Christians*, aid in upholding, by their votes, the great and damnable iniquity of American slavery.—*Cor. Cleveland True Democrat*.

"UNCLE TOM" IN A SLAVE STATE.

A CORRESPONDENT of the *National Era*, writing from St. Louis, under the date of March 15th, gives the following example of the good effects produced by reading Mrs. Stowe's "Uncle Tom's Cabin."

H. D. Bacon, Esq., the eminent banker of this city, and one of the most distinguished citizens of the West, both for liberality and enterprise, as well as for giving freely of his riches to build churches and endow colleges, had a favourite slave who, with her child, were the only slaves he owned, and which for some years he had left entirely

uncontrolled. The woman was married to a free man of colour, both being pious Christians, and, with her husband, was careless to procure free papers, which it was expected she could get at any time, when solicited. After reading "Uncle Tom," Mr. Bacon was convinced of the necessity of immediate action, and spoke to the confiding husband and wife of their perilous condition, in case he should die suddenly, wishing, or rather urging them to procure the required security immediately, that they might be by law what they only now were by his consent—free: all of which, I am happy to say, has been satisfactorily arranged, agreeably to both parties.

GRATIFYING SUGGESTIONS FROM MONTSERRAT.

AN intelligent gentleman writes from Montserrat on the 1st of April of this year:—"The more I think over the plan for inducing the labourers in the British West Indies to cultivate cotton, the better I like it. Great efforts will be made to introduce labour into these colonies. There is room for multitudes, and the inevitable results of such importations will be to increase the number of small settlers, and thus add to the class fitted to raise cotton. Let the impetus be given aright and effectively: let it be watched over for a time, and I think great results may be looked for in due season; and see nothing to prevent, but much to accelerate this. The people want something to cultivate which will be sure to sell for money. Cotton is the best fitted for them. It can be grown with ease, from a single plant to thousands, according to the ability of the grower. It is easily gathered by children or old people; easily conveyed over mountains, or bad roads, to the depôts or central ginning places; and if, at them, a fair market price is always to be given, there is no doubt of its becoming a favourite with the people. If it be so, where shall we set a limit to the quantity which eventually may be produced, or to the prosperity which shall spread over these lovely regions of the earth?"..."Two sorts of cotton grow wild in this island, and are very hardy, long-lived shrubs, or, in some cases, trees, and excellent bearers. So far as my observation extends, they are not subject to blight, and thrive well in land on elevated places. There is a tree of the latter sort in the garden of my house in the town, which is at least 12 years old. It has often been cut and trimmed, to prevent it extending too far, but has never failed to bear fine crops. This is in a low, warm, sheltered place. In my garden out here, are some fine bushes. The soil is not very good, the situation exposed to wind, and very moist; but I suppose it hardly possible for them to bear more cotton. At this moment, they are covered with the pods all ripe and open, and the cotton beginning to blow away."

CORRESPONDENCE.

From Alexander Crummell, dated Brixton, 11th June, 1853.

"I HOPE that, in the good providence of God, Liberia may be the instrument, in part, for the destruction of slavery. She has the soil fully adapted to cotton and sugar growing; and all that is needed is enterprise on the part of the Liberians, and the favouring hand of God, and I believe that Liberia is blest with both. The reports I receive from thence are gratifying; and show that the new government is making sure and rapid progress. I am deeply interested in the free-labour movement. I cannot do otherwise, if it please God that I live, than do all in my power to forward it; and this I think true missionary work as well as any other; for a missionary, as I think, should be all hand as well as all tongue and all eye.

"May I venture one remark further, I deem it a matter of importance that the Liberians should be told their DUTY, to keep their position unequivocal upon the American slavery question, and the whole matter of slavery and the slave-trade: and there is no place whence such a monition would come with so much force as from England. They (the Liberians) have been placed in an awkward position. They were sent out by American colonizationists, and hence they have felt dependance, and have become compromised. But I do hope that they see the duty, as black men, of being standard-bearers in leading a host against the great crime and iniquity of slavery."

AN able tract entitled, AMERICAN SLAVERY DISCUSSED IN CONGRESS, was mentioned in the *Slave*, some little time since. We would warmly encourage our friends to purchase this very valuable pamphlet, which consists of two admirable speeches by Horace Mann, and Chas. Sumner, with an able introduction by Sir Geo. Stephen. The price is but sixpence, or if an application be made direct to the publisher, Walter S. Pringle, of this town, he will forward five copies by post, upon receiving half-a-crown in postage stamps.

Every one who can have the opportunity, should be acquainted with the stand made by these noble-hearted statesmen for upholding the cause of the oppressed coloured people.

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Slavery
is sustained by the
purchase
of its productions.

THE SLAVE ;

HIS WRONGS, AND THEIR REMEDY.

If there were
no consumers of
slave-produce,
there would be no
slaves.

No. 32.

AUGUST, 1853.

[ONE HALFPENNY.]

WILLIAM KING AND HIS COLONY IN CANADA.

REV. WILLIAM KING is a Scotch Presbyterian. For a number of years he was a resident in one of our southern States, Mississippi or Louisiana. He married there a lady, who, at the decease of her father, which happened shortly after the marriage, became the owner of ten or fifteen slaves. The relation into which this brought Mr. King to these benighted fellow beings was a most painful one to him. He could not do with them precisely what he would have done if he were the sole proprietor; and, for several years, he lived as a slaveholder. From this thralldom he was released by a most trying affliction. The death of his wife, and, a few months afterwards, of their child, made him, according to the law of that land, the only and exclusive owner of these human chattels.

He resolved at once what to do. As he could not set them free there without exposing them to be sold into a worse slavery by the State, he came to Canada, raised the means, and purchased of the government a township of six miles square, in a very desirable location. Thither he took his bondmen and women, gave them their liberty, and to each family a farm of fifty acres. He invited other coloured men to join him, proffering to each one a farm of fifty acres for 150 dollars, one tenth to be paid on taking the deed, and the residue in nine equal annual payments.

His township is named Buxton, in honour of the illustrious English philanthropist, Thomas Fowell Buxton. It is the most flourishing of the settlements of fugitives in Canada. I visited him and his people last summer, and was more interested and better satisfied than with any other community that I saw in the Queen's dominions. There were then ninety families established in Buxton. The whole township was laid out, and subdivided into lots of two hundred acres, by roads crossing each other at right angles.

There were a good house of worship, a nice school-house, and a post-office provided for the accommodation of the settlers. I also saw a blacksmith's shop, and a brick kiln, both in active operation. I visited many of the people at their homes, and found them in comfortable log houses, with more or less land cleared up around them, and promising crops of potatoes, corn, and other vegetables. The people seemed cheerful,

and rejoicing in their escape from American tyranny.—*Letter from Samuel J. May to the Editor of the (American) Syracuse Chronicle.*

SLAVES EMANCIPATED.

DR. MADDOX, of Louisiana, *en route* for the East, with his family, passed through this city on Friday last, says the *Cincinnati Commercial*, and while here gave freedom to three of his slaves, who were in company, one boy and two girls. He also gave them a liberal supply of money to supply their wants until he returned from the East, when he proposes to have their free papers regularly made out.

THE MADIAT AND THE SLAVES.

IN one of the Southern States, a few weeks ago, a small party sat down to supper, when one of the ladies related to the company the case of the Madiat, which now seems to be attracting the attention of Christendom.

About half the number of persons present were Anti-slavery, the other half Pro-slavery. All seemed to receive the account with deep feeling, and a part with high indignation, as the following colloquy (literally given) will show :—

Pro-slavery :—"Do you say those people were charged with no offence but reading the Bible, and, in consequence of that, leaving the Romish Church?"

Anti-Slavery :—"I do."

Pro. :—"These people ought to be burnt."

Anti. :—"Ought to be burnt?"

Pro. :—"Yes, those who imprison people for reading the Bible ought to be burnt."

Anti. :—"But remember it is not the *people*, but the *law*, that imprisons them."

Pro. :—"Then the *law* ought to be burnt; and if I was there I would burn it."

Anti. :—"But recollect we have the same law *here*."

Pro. :—"What do you say?"

Anti. :—"I say we have the *same law here* : a law that forbids a *part* of our population to read the Bible!"

Not another word was spoken during supper. After retiring from the table, another pro-slavery member of the company broke the very embarrassing silence, by saying : "Well, that is a most abominable law; and the truth is, if I owned slaves, I would teach them to read the Bible in defiance of law."—*The National Era, March, 1853.*

A KIDNAPPER IN HARTFORD.

A SLAVE HUNTER was in Hartford, last week, in pursuit of a slave woman who has resided here, and in this region, for two years. A telegraphic dispatch informed the friends that the slave-holder was coming, and several hours before his arrival, the poor woman was on the underland railroad for a land of freedom! She is safe, and the foiled woman-catcher can return at his leisure.—*Hartford Republican*.

FUGITIVE SLAVES.

THE *Detroit Free Press* says that a woman with eight children, fugitive slaves from Kentucky, passed over the river on Wednesday.

A VOICE FOR UNCLE TOM FROM THE SLAVE STATES.

WE have been permitted to read a letter from a distinguished clergyman of the South, who has just read "Uncle Tom's Cabin," and who is perfectly familiar with matters pertaining to slavery. His words are these: "Though interested persons may pronounce it 'overdone,' 'a caricature,' 'exaggeration,' etc., yet, from long and intimate contact with the 'divine institution,' I pronounce it a most faithful mirror of the *hideous* thing." Such is the honest expression of an honest southern man.—*West Christian Advocate*.

THE FREE-LABOUR MOVEMENT.

WE are sometimes half-amused, at others, a little troubled, at various warm friends of the anti-slavery cause taking considerable pains to convince us that the Free-labour Movement is too small and insignificant an agency to have much real effect in snapping the chains of our coloured brethren. But why is it thus? Simply because even the Christian world is selfish; and, when the question comes home, it is wearisome and inconvenient to give it a personal application. We never expected a *careless* world to take it up; there is nothing showy in it; nothing exciting; but we do think, and shall ever cling to this conviction, that our abolitionism is inconsistent and incomplete unless we seek to wash our own hands from all connection with the accursed system. Did it prove that Elizabeth Heyrick was wrong, when, in the British conflict with West Indian slavery, she, at first, stood almost alone in declaring the negro's right to immediate emancipation? O no! she might be considered a fanatic: she might be stigmatised, even, by faithful abolitionists, as a woman of one idea, and that idea as incorrect and injudicious; but never did this affect the clearness of her vision, or lead her in any way to change her course. She was faithful to her convictions of truth and duty; and she carried these even to the portals of the eternal world.

Thus may it ever be with the friends of the Free-labour Cause! they are few and feeble, and the world smiles at them. But what then? If they truly and conscientiously believe that they are walking under the banner of their God, let them go on, and trust in Him, and fear no evil: the difficulties in their way are great, but not insurmountable; and the time may yet come when the correctness of their position will be clear to every one.

We have much pleasure in laying before our readers the following excellent propositions which have just been issued by the Walthamstow Free-labour and Anti-slavery Association, as the basis of its constitution. Most warmly do we unite with the statement that free-labour principles do not, in any way, interfere with the vigorous prosecution of all other anti-slavery instrumentalities.

I.—That slavery, being the deepest of deep human wrongs, and utterly antagonistic to the pure, loving, and holy spirit of Jesus Christ and His gospel, a *personal disconnection* with it, to whatever extent now practicable, is a Christian obligation, such disconnection evidently commencing from the moment any man or woman refuses *voluntarily* to purchase its productions.

II.—That the free-labour purchaser, by causing a *decaying* demand for the produce of slavery, helps to decay the system itself, and, therefore, employs a negative power of discouraging the slaveholder in his sinful vocation; such purchaser, at the same time, giving a stimulus to commerce in the right direction, by encouraging the honourable enterprise and honest vocation of the *free-labour* cultivation.

III.—That a comprehensive and religious train of thought, if brought to bear upon this subject, neither does nor can harmonise with and sanction the use of slave-labour merchandise; but *does* sanction and harmonise with the use of that which is free-grown.

IV.—That not one human being, of clear and just moral decision, would purchase one iota of such sin-begotten merchandise as that of slavery is and must be, if, in this year of our Lord, eighteen hundred and fifty-three, any body of men, in any quarter of the globe, could dare to *begin* the slave-trade, and to *begin* slavery. But, if the above cannot be gainsaid, this inference is plain, that, if it would be morally wrong to enter into commercial transactions, even for an hour, with those who would lead the beginnings of such stupendous crimes as are verily incorporated with slavery, it is morally wrong to continue such transactions (one day longer than the intricacies of the question imperatively demand) with those who are struggling to maintain the *perpetuation* of this moral pestilence.

V.—We wholly disavow the most remote purpose or wish, either to create or to see created, any unfriendly relation between our transatlantic brethren and ourselves; but this we desire heartily, that the slave-cotton growers of the United States (by dealing so exclusively with whom, while there is an admitted plurality of free-cotton growing countries, we suffer commercially) should, ere long, perceive a more righteous spirit permeating commerce in its every branch. Would not this spirit be promoted, and its influence be beneficial, if more *prompt* and *direct* encouragement was given by parties of high responsibility in this question, namely, by our own manufacturers and cotton spinners, to the free growers of the United States themselves, from whom it appears that we *might* receive many thousand bales of cotton wholly untainted by

slavery? To *these*, and to all free-growers (on whatever spot between the poles such are to be found), we most cordially wish every commercial prosperity, as also to the free sugar, rice, and coffee planters, whether in the West Indies or elsewhere. A pamphlet, entitled, "*Justice to the West Indies, Free or Slave Sugar*," reprinted from the Colonial and Asiatic Review for September, 1852, contains much that would reward the reader for its purchase at sixpence. It is published by John Mortimer, 141, Strand.

VI.—We wish it to be distinctly understood, that those of us who are pledged to promote the Free-labour Cause (pledged only by a personal conviction of its righteousness) are by no means unfriendly, much less opposed to, any other peaceful instrumentality for the utter removal of slavery. We welcome all, and would willingly co-operate with all such agencies; but we hold, that the adoption of the free-labour produce principle is essential to *completeness* in anti-slavery sentiment, gives *consistency* to anti-slavery practice, and carries out the preceptive spirit of the New Testament, which, in all our conflicts with any sin with which we are directly or indirectly connected, seems to us to lay the stress here, "seek ye first" to *purify thyself*.

"It must be admitted, we ourselves are involved, indirectly indeed, but still deeply, in the guilt of American slavery, because in the gains of American slave-labour..... We are virtually in commercial partnership with the slave-owners."
—*Leading Article in the Globe, July 4, 1853.*

THE AMERICAN SLAVE-CODE.

WE extract the following from a commendatory notice by J. G. WHITTIER, in the *Era*, of Mr. Goodell's compilation of the slave-code.

"Let this book follow in the wake of 'Uncle Tom's Cabin,' and it will be seen that there is not an atrocity or an agony described in that marvellous fiction, which has not been authorised and defended by positive law: recognised as a necessary part of the slave-system, without which that system would lack completeness and vitality. Fiction! Human imagination never yet sounded a deeper and darker abyss of crime and suffering than that which yawns through the black portal of the American slave-code.

Never was the sacred name of law so abused, as in this code. To a superficial observer, some of its atrocious provisions seem gratuitous and unnecessary—works of supererogation in wickedness. This, however, is not the fact. All are needed: there is no part of the infernal system which can stand without the support of positive enactments. If it be said that there is a peculiar severity in the American slave-code; a relentless rigour unknown to that of Spain or Brazil, our sole companions in infamy; that in all which facilitates the hateful process of converting a man into a 'chattel personal,' and in all which stamps law-maker and law-upholder with meanness and hypocrisy, it finds no living rival of its bad eminence, and no parallel in the history of a world's despotism; it may safely be urged, in reply, that

this is a necessity of the case, the unavoidable condition of maintaining slavery in a government like our own. The civil code of Justinian never acknowledged the doctrine of human equality. The Epicurean philosophy of Greece and Rome recognised no immortal nature, nor heir of divine gifts of life and freedom in the slave. Neither Solon nor Lycurgus taught the inherent rights of manhood. The barons of the middle ages, trampling on the necks of the vassals, never appealed to God for the sincerity of a belief that 'all men were created equal.' It has been reserved for American legislators to unite, as they best could, the extremes of liberty and tyranny in the same statute-book; to base their code, in the outset, upon the equal right of all mankind to self-government, and end with provisions authorising one class to make slaves of another class, to whip women, and sell their own children at public vendue. Hence the severity of our slave-laws, as compared with those of other countries and other times. The masters of Greece and Rome might safely permit their slaves to read and write, and worship the gods of paganism unmolested; for there was nothing in the laws, literature, or religion of the age, to awaken in the soul of the bondman a sense of his rights as a man. So in Spain and Brazil at the present time, no proximity of political freedom, no troublesome theory of natural rights, render insecure their 'domestic institutions.' Their slave-codes are, in consequence, comparatively lenient. But American slaveholders cannot, with safety, relax the severity of their terrible laws; surrounded by the light of the Declarations of Independence, they have no choice but to put out the eyes of their slaves; calling on all the world to shake off the fetters of oppression, and wade through the blood of tyrants to freedom, they must needs smother in darkness the minds of their human chattels, lest they, too, hear and act upon the incendiary lesson."—*Pennsylvania Freeman*.

PREJUDICE AGAINST COLOUR.

LET me relate an incident in *free, republican, independent* America. On Thursday last, I got into the Fourth-avenue cars at Beckman Street. The seats being nearly filled, I stood on the platform. When the car reached Canal Street, a man standing near me asked the conductor if he knew a woman inside, closely veiled. He replied, "no." He was then informed that she was a coloured woman. She was as well dressed as any one in the car; but her skin being dark, the conductor said she must not ride there. Therefore, the cars were stopped, and she was obliged to get out! I asked the conductor why he did it. He said his orders were peremptory from the directors, to permit no coloured person to ride in the cars, and if he did so he should lose his situation. At this same time, there was a dirty, drunken white man,

sitting on the seats, whose presence was offensive and disgusting; but under the dirt which was on him, it is supposed he has a white skin. Is it not disgraceful, in a land where it is proclaimed that "all men are born free and equal," that a well-beloved, orderly person shall be put out of a rail car, for no other reason but her colour, while dirty white people may ride with impunity? And the directors of this road are called Christians, who should "do to others as they would that others should do to them." Yours, RICHARD WARNER.

We earnestly call the attention of the directors of the Harlem Railroad to the above recited outrage. There probably was a time when the managers of public conveyances had no choice but to succumb to the stupid and brutal prejudice against coloured people, but we are very sure that there is no longer any serious impediment to their behaving like Christians. At least let them try it.—*Correspondent of the New York Tribune.*

CORRESPONDENCE.

From Henry H. Garnet, dated Stirling, Grange Hill, Jamaica, May 3, 1853.

"YOUR statement, in your last letter, that the friends of God's suffering poor had contributed so large a sum for the redemption of John Weims's family, has so deeply excited my sense of gratitude that I can only say, 'Blessed be the name of the Lord, His mercy endureth for ever.' Surely He who does not permit a sparrow to fall to the ground without His notice, will, in His own time and in His own way, reward these deeds of mercy. But I am exceedingly tried at the spirit which the human flesh-mongers, whom you have to deal with, manifest in the exorbitancy of the prices they ask for the unfortunate people. All this, however, is but another illustration of the tender mercies of the wicked. No heart is too tender or broken for them to crush: no tie is too sacred for them to break. They pursue their victims to the very grave, and mourn for the loss of the lives which they can no longer turn into silver and gold. The brutality and savagism of slavery make my soul sick. I am horribly afraid of my fellow-countrymen of America. I dread them more than I do the most ferocious beasts of prey. I notice that the American papers are filled with accounts of church-building and of revivals of religion; but the cause of those who are ready to perish in the house of bondage is scarcely mentioned, or when it is noticed, it is generally with a coldness so intense as to chill one's blood.

The people here are in their infancy as far as the development of their manly faculties is concerned. Fifteen years ago, they were born to the life of freedom, and, as a matter of course, they act like children. I feel much encouraged with the people. They are easily led and are quite teachable and gentle in their behaviour. The classes for

the study of the Holy Scriptures are well attended; and some of the members come from a great distance. Julia's class for the instruction of young women in sewing and domestic economy, is very encouraging. We have several re-captured Africans in our congregation. Fifteen persons joined the church on last Sabbath, and three of them were native Africans. I am happy to tell you that, as a class, the native Africans are industrious and provident; but they are much given to superstitious practices. Obeahism prevails extensively among them. Nothing but the power of the gospel can overcome this, and this has been done in numerous instances. There is a little settlement near us, composed of these people, where many of the heathenish practices of their fatherland are observed. Every Saturday night they have their wild dances and unpolished music. This they keep up till Sunday morning. There are about forty in number on this settlement; but, after a well-ordered train of negotiations, a prayer meeting and evening-school have been established there; and to-night, with our school-master and another member of our church, I intend to go to this place and see what can be done in the name of the Lord. I purpose to teach them to read; but a great difficulty meets me on the beginning: we have no books. O that I had some small books for beginners and some cheap Testaments with large type! Do you not think, my dear friend, that some gentleman or lady, whom God has blessed with means, would send me fifty copies of the New Testament, and as many of the little books, such as are used by beginners? Many little books which are not cared for in England would be valuable here. I would be glad to let any one who is interested know from time to time how I get along. Any box sent to me should be directed to the care of 'the Rev. James Watson, Kingston, Jamaica:' the address should be painted, as cards are liable to be rubbed off.* How does the free-labour cause proceed? Fine cotton is growing wild in the hedges of my grounds, and excellent coffee is growing in my garden. I send you a specimen of the wild cotton. It only requires capital and energy to obtain exhaustless wealth from the soil."

* The Editors of the "Slave" need hardly say that they will thankfully accept any offerings that may be kindly forwarded to them in compliance with this request.

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